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AN HONEST ASSEMBLY

THE BEST MEETINGS EVER

By Bruce Findlow

(The Rev. Bruce Findlow of Edinburgh, and the Rev. Peter Godfrey of Altrincham (also editor of the "Unitarian") give their impressions of the annual meetings of the General Assembly of Unitarian and Free Christian Churches held in Manchester. Peter Godfrey's article follows this.)

MANCHESTER seems to be a good place for General Assembly meetings. As John Kielty told us in his report, the Assembly was formed there in 1928; a great organisational step was taken which has proved good. My feeling is that in Manchester again in 1961 we have seen a great forward step, the beginning of a new movement which will be good. I came away from Manchester at 1 a.m. on the Friday morning feeling sure that these were the best meetings I had attended, and a week's reflection upon them at a distance has only confirmed the feeling.

For one thing, this was an honest Assembly. We seemed to make a clean break with the pretence that we are all pious, believing, onward-and-upward-forever 19th century Unitarian Christian theists. J. Harry Smith in his Presidential Address noted rightly our "multiplied diversity of belief and opinion". If he had added "and doubt" I would have broken with precedent and cheered him. In the corridors as the days passed, one heard that some old folk were shocked, but in the meetings themselves, more than ever before perhaps, radical and diverse thoughts were uttered and accepted with "temperate reasonableness". Herbert Dove in the N.U.F. meeting tackled "Religion in transition" with perfect honesty and left much of our traditional pretence behind; young people in the Youth Meeting said what was in their hearts and theologically it was not very much, but all were equally concerned and nobody felt excluded because he was an atheist or Christian or humanist or doubter.

Two Wings

In the Public Meeting (it isn't really a Public Meeting is it ?) three speakers were honest and different, and took us some way along new, forward-looking roads, hard roads indeed, but real ones. Privately I dated the Anniversary Service of 1961 as about vintage 1875 and fervently hoped that we will make up some of that ground by 1963 (and Edinburgh). But I was helped by Dr. Tindall's sermon (although theologically out of sympathy with it) because it was a real sermon and not the usual philosophical lecture we receive at Anniversary Services, and because it was honest, convinced and positive. At this honest Assembly in Manchester our right wing was seen as well as our left, and we will fly onward the better for having, and knowing that we have, two wings on a many-splendoured body.

This 1961 Assembly has filled me with much hope and a little fear. These are our days of opportunity ; I saw evidence in plenty that we already have the power to do great things, but I am a little afraid that we will miss our hour. Where do we go from here ? And how do we go ?

Forward and Outward

Our best choice is to move forward and outward, taking with us the reality of our diversity and doubt. We might feel safer and more confident by remaining shut up with ourselves debating with 19th century adversaries who are no longer there; but this way we will die in uselessness and irrelevant despair. Better to accept the fact that as a movement we cannot state plainly our shared belief today, we cannot all claim to believe very much; better to accept also the fact that we may have to live in these circumstances for a decade or more.

If we can get down to this honest basis of reality we can begin to build upon it. We may not build much or quickly, but we will build surely and advance our cause. We will find ourselves once again truly in the world—as we have not always been these past sixty years—and ultimately that will be good for the world and for us. As Charles Bartlett said so well in the Public Meeting, the ultimate challenge for us today is to trust that reason which has brought us into chaos will also lead us out in due time- to resist the temptations of panic and authoritarian rescue, trusting the way of temperate reasonableness, calmly and with faith. Despite, perhaps because of, all our imperfection, diversity and doubt, we are called to find new words for today and tomorrow. Words like theist and humanist merely tell us the way we have already come; some better words are needed to point the way we are to go from here.

The New Words

The heart of the matter is to discover these new words. When we find them we will have found a new unity, we will have found the convictions we share in our own time. How will we find them ? Not, I think, through improvements of organisation. It may well be time for us to pause and consider whether the wisdom and life of the Unitarians lies in the congregations or in Essex Hall. The answer to that may seem obvious, but current thought and practice amongst us often seems to deny the obvious.

But more important than organisation is the spirit, the experience and insights of Unitarian people who are alive and in the world. In my view, a spiritual lead must come from the ministry, from the shared experience and insights of ministers living in awareness of the world as it is. In the past the experience and insights have been there (as they are now) but they have not often been fully articulated or shared. Unitarian religion is, by its nature, personal religion, but it need not and should not be private.

A Spiritual Resurrection

About three hundred people attended the meetings in Manchester and a third of them were ministers. I had some talk, short or long, with about a hundred and fifty people including many colleagues and most of the students. I came away convinced that a spiritual resurrection of the Unitarian movement could come in the next ten years out of the experience and concern of ministers who are willing to live openly with the diversity and doubt of today, with confidence in themselves and in each other.

The challenge to the ministry today is to concentrate upon the heart of the matter, to find the way and the will to be much more a ministry than ministers, to share faith with one another, to compare experience and insight, to want to uncover both that which unites and that which divides. The challenge to lay Unitarians today is to make this possible, to give ministers true freedom to seek and find and lead by lifting from them the unnecessary burdens of inertia, frustration and poverty. From all of us, as I see it, the way ahead is one of faith; to trust ourselves, to trust each other, to be strong and of a good courage, to trust that we shall not be overcome.

THE WHEEL HAS A HUB

IMPRESSIONS OF THE GENERAL ASSEMBLY MEETINGS

By Peter Godfrey

FROM Anniversary Sermon to Final Meeting we seemed to be worried about divisions. Divisions within ourselves, especially in our thinking and theological positions, and divisions in the world about us.

No doubt this concern reflected our thoughts and feelings as ministers and delegates from the various churches and chapels that make up the General Assembly. Throughout the past year we have listened to the various disputes and read of them in *The Inquirer* and *The Young Unitarian*. How would these divisions be seen at Manchester?

Of course the divisions were apparent, but overall my deepest impression of the meetings was that they gave strength and encouragement to the belief that there is something that binds us. Of no meeting was this truer than at the Public Meeting. To use an image from the speech of Dr. June Bell at that meeting —the wheel has a hub.

Numerous speakers tried in vain to give a detailed explanation of the nature of the hub. The most successful, perhaps, was the one who described it as an attitude and not a statement.

The Youth Meeting sometimes gave the impression that young people and older people in our congregations are each at the end of spokes on opposite sides of the wheel. That they spring, nevertheless, from the same hub was well seen at the Business Meeting. The interest and faith of the young people who had studied the Annual Report and prepared their questions with care (not frivolous ones, I thought) were part and parcel with the "unrepentant optimism" of one of the oldest people at the Assembly, the Rev. Savell Hicks.

The Service and Youth Meeting

The Anniversary Service was a disappointment. Perhaps the terrific noise of chatter before the service began was inevitable as people met for the first time for twelve months. Inevitable or not it was sometime before the service could "take effect". The Anniversary service should be the spiritual highlight of the Meetings: it was not. The sermon by Dr. Tindall reads very well in *The Inquirer*: at the time its impression was that of someone defending himself rather than rallying us all.

The Youth Meeting was not quite what it might have been. Perhaps we have come to expect too much. Someone at a G.A. Youth Meeting for the first time thought that it was most exciting. Bruce Findlow made some thoughtful observations, and seemed hardly conscious of being in the lion's den. However, I did not quite know what to make of Bonnie Clare. Was he serious? Here indeed was someone covered by the remarks of the Rev. Charles Bartlett when he said, at the Public Meeting, that the things of faith and morals closest to us are being examined by people today. A crucial difference, however, was that Mr. Bartlett referred to the examination of reason, whereas Bonnie's criteria seemed to be expediency.

The Sectional Meetings

Alas, it was impossible to attend all of the sectional meetings. All of these seem to have been very good. Certainly the ones I attended were excellent. At the Social Service meeting the Rev. A. Peacock gave a neat summary of the various attitudes towards Sunday Observance, but the most mind-searching question was that of Dr. Kennett who asked someone to tell him what was the legal justification for saying people shall not do something on Sunday if they are willing to do it. The Rev. Sydney Knight became the new President of the R.E.Y.D. He had valuable things to say on all spheres of Sunday school and youth work based on a considerable amount of experience. I would say that there was more work involved in the preparation of his address than for any other given at the meetings—and that is saying something.

The Rev. Werner Pelz, Vicar of Lostock, Bolton, enthralled the Peace Fellowship. He spoke of some of the spiritual implications of the machine age. Much that he said lingers in the mind—"there is too much grabbing, and not enough putting back". "Many men show tenderness and affection for their car that should be shown for their wife". "People think of life as the number of gadgets they possess, and the H-Bomb is the final gadget that protects all the rest".

For myself, and surely for others of my age group, the 1961 meetings were memorable for meeting the Rev. Magnus Ratter for the first time. What revealing images he uses, and what a fine turn of phrase—"Thank you all for keeping awake, even if some of you have listened, as I often do, with your eyes closed"! There were few ministers with their eyes closed even though he spoke to us for an hour. We shall always remember his plea to think calmly and put our own house in order before criticising others. But the Rev. Glyn Pruce expressed the feeling of many of us when he asked whether we were really expected to say nothing when we feel strongly. No one was better qualified to ask the question than Mr. Pruce.

The Meetings will Bear Fruit

The Public Meeting was the best I have attended. Well balanced, and movingly profound.

If the meetings have done nothing else they have given us a fine President. He also referred to our divisions when he spoke to the Youth Meeting; and what a good point he made when he said that we are, in spite of them, a team—and that he is, for the time being, our team manager!

Apart from what is said at G.A. meetings they give us all the pleasure of being amongst relatively large numbers of fellow Unitarians—at least three meetings must have had nearly five hundred people at them. This was a pleasure even for Mancunians, Dr. Bell showed that it was even more so for visitors from many other places—only two churches were within a radius of one hundred miles from her own.

The meetings of 1961 will bear fruit not only in the form of a feeling of pleasure in the knowledge that there are so many who share our faith and are working for the same things. There were a number of practical suggestions made that may well be acted upon. I think specially of the very imaginative "ten proposals" made by Magnus Ratter at the Closing Meeting.

More than that, many of the thoughts and ideas expressed at the meetings will sink deep. We have not healed our divisions, but in Mr. Tindall's reminder of our Christian roots, Mr. Bartlett's reminder of our faith in reason, Mr. Grundy's reminder of our tolerance, the President's reminder of the responsibility of each of us as individuals (to mention only a few of many such points), we have an insight to the nature of the hub in which we are " firmly bound, forever free ".

It will not be the fault of the 1961 meetings if, when the G.A. next comes to Manchester we are not in the Larger Free Trade Hall.

REPORTS OF ASSEMBLY MEETINGS

(CONTINUED)

FRIDAY CONFERENCE

INTERNATIONAL PROBLEMS

"LIBERAL religion in a divided world "—this was the theme of the Friday morning conference which met under the Chairmanship of Rev. J. Harry Smith. The subject showed, he pointed out, that we were concerned with problems of the wider world. There were moments when he felt sometimes that a globe might well be an appropriate symbol to place on the communion table of the modern church. It was his first task to introduce Dr. Peter Dalbert from Davos, Switzerland.

What gave interest to Dr. Dalbert's address was his diagnosis of trends and tensions which were affecting life on the continent in these days of the affluent society and of their parallel with our own trends, tensions and problems. In the past, he pointed out, as a member of a family circle and community a person had some kind of inner security. Even if the home situation was not always ideal, there were human contacts. Today this kind of community was passing and becoming on the continent a community where members of a family return home only to spend the night. The family even did not often take meals together. This applied to all classes in the community, business men no less than factory workers and the tendency grew for people to work at a further distance from their home. A meaningful awareness of authority it was therefore difficult to establish among the juvenile, teenagers and teddy boys in large cities and their environs. Mothers went out to work increasingly with the unhappy result that children grew up in loneliness. The situation was such, the speaker declared, that there were occasions when a father came to a baptism not knowing the maiden name of his mother-in-law, and where people did not know the name of the person living in an adjoining apartment. This sense of loneliness was making many people frightened of life. In the present situation the individual as a member of the mass was like a particle of sand driven by the winds. Traditional religion was worthless because the human personality was not integrated.

Present religious trends

Dr. Dalbert went on to speak of the appeal which authoritarian movements both in politics and religion made and how very often religious feelings found expression in the cult of the personality. He instanced how in operating theatres pictures of Stalin were hung so that patients could view the Leader before going under the anaesthetic and could gain strength for quick recovery afterwards. Similarly Stalin's picture was hung in factories and workers told that when tired they should gaze on his picture and that then they would regain strength to achieve the day's production target.

It happened that when political authoritarianism failed there was a turn to religious authoritarianism. This came about with the growth in our times of movements like Jehovah Witnesses and the New Apostolic Church which has gained a million members on the continent. Social workers and doctors were reporting on problems arising from alcoholism, tranquillisers, drug-taking to which people were turning in their loneliness and frustration.

Dr. Dalbert spoke next of the position of liberal religion in these continental countries, of the struggle that was proceeding. Barthianism was, however, weakening its hold despite Barth's prophesy of forty years back that liberalism was dying. Barth's friend, Emil Brunner, was steadily moving towards a more liberal theology. It was possible to observe within the Protestant Reform Church that many of the aims our liberal ancestors had fought for were won now. On the other hand there were times when liberals were compelled to compromise both by law and tradition. Dr. Dalbert stressed the dangers that could arise from liberal ministers co-operating with their more orthodox brethren, a tendency developing in a small way in his own country. Such situations, he suggested, meant usually that this kind of co-existence ended in orthodox victory. For him the only way by which a church or congregation could become a place of inner security and a real home for modern man was when the minister carried on a conversation with his people as opposed to a monologue and where the minister conducted a sermonal conversation with himself irrespective of the congregation present.

Co-existence with Orthodoxy

The Chairman then introduced Rev. Magnus Ratter back in the ministry in London again after eleven years' service with the Unitarian congregation in South Africa. He was warmly greeted as he rose to give his contribution to this theme; a contribution based on his experience of Capetown and prior to that of India. His emphasis was on the need for reconciliation rather than for aggressive condemnation. He suggested that where the theme of the conference was concerned " Liberal Religion in a divided world ", that the adjective was more important than the noun. Liberal religion was our loyalty, our devotion. It was the lady gracious fair, becoming. The divided world was the manly portion, calling for the tilling of the fields, the achieving of the harvest. Again the adjective was more important than the noun. The aim of one world—could it not be a false illusion ? Was it not possible that a divided world might be one coming to a higher elevation ? After all, did not Luther divide the Church and come out from Rome ? Did not Unitarianism come out of Presbyterianism ? We did not consider it was any less worthy for this. Might it not be that a divided world was a continuing state, always to be present ? He saw the major task for liberal religion in the divided world not that of setting light to a fuse but that of bringing together rather than seeking to erase differences.

Practical proposals

For this reason the speaker made it plain he was not intending to say very much about South Africa. He was not a politician, but while in Capetown he had been a member of the Liberal Party. He had worked for an integrated society and in this he believed. Africa was a land which had overslept and where men now walked with a severe headache. The black brother was angrily determined to have his full share. On this issue it was not difficult to arouse moral indignation, but moral indignation needed to be tempered by reason. He wanted to suggest a practical approach which could be taken here at home. Where others were concerned he felt it was a wise judgment to leave them to the task of their self-redemption. Our job was to keep clean our own doorstep.

Rev. Magnus Ratter's points were these: That, say five hundred or a thousand copies of the *Inquirer* be sent for three months to people in Africa, China, Russia. Were we right to assume none in these countries was concerned for liberal religion ? He instanced how the 15 Unitarian Churches of the Khasi Hills grew out of the simple act of Hajain Kisor Singh finding a piece of paper in Calcutta which turned out to be a Unitarian leaflet.

Next month saw the anniversary of Tagore the great poet of Liberal religion. Unitarians brought him to this country in the first place. Was it not an occasion for celebration in all our churches ? Again, this was a day when special importance was attached to the ministry of the word, was it not possible to launch an essay competition with a prize of say fifty pounds for a statement of liberal religion that would catch the imagination of men both here and other lands. Such to be judged not by a small committee but by a large number of people, one hundred,

two hundred, giving marks according to their considered judgment. Finally, might not we have a recording of the national anthems of the nations followed by the national anthem of liberal religion. What was that anthem ? The speaker suggested it was Blake's hymn " To mercy, pity, peace and love ".

Such was the arresting contribution made by Rev. Magnus Ratter. It was followed by short speeches in which Rev. Basil Viney spoke of liberal religious movements stirring in Italy and in which Rev. Griffith Sparham gave an up-to-date account of what Hibbert Houses were doing in Cyprus now and what life was like there in the new situation.

And so it was with this look at some of the problems of the wider world and with these practical suggestions of things we might do to heal its divisions that the conference came to a conclusion, but not before the Chairman had expressed thanks to the various friends in Manchester and to the Essex Hall staff whose devoted labours had made this series of 33rd G.A. meetings so memorable.

SOCIAL SERVICE MEETING

HOW SHOULD WE SPEND SUNDAY?

THIS was the question put by the Rev. Arthur Peacock at the meeting of the Social Service Department. It was possible, he said, that some people might think this an unimportant and even old-fashioned question to raise at this time when so many urgent social problems pressed for attention. But in the period of rapid social change in which we were living, and in which the process of secularisation was proceeding so fast, the character of Sunday was changing too. The motor car, sound radio, television, were changing social habits. Some experienced social workers felt that now that the Government had tidied up the law relating to gambling and betting and had also introduced new legislation relating to the licensing trade, it might well turn next to the question of Sunday observance. There were strong pressure groups at work urging claims for changes in the law both as regards organised games and public entertainments. The Social Service Department was concerned to discover the present trend of opinion in our churches on this issue.

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All too often when the subject was discussed in the Press undue attention was focussed on the Lord's Day Observance Society which held extremely narrow views and was in no way representative of Christian opinion generally. The public was not to know this and often the view gained ground that Christians were narrow-minded people, constantly interfering with other people's liberty, " kill joys ". As he saw it, said the speaker two matters had to be thought out. The first was what had the Church the right to expect of its own people regarding Sunday observance; what action ought it to take to ensure that while the present anomalies in the law were set right nothing was done that would radically change the nature of the day as one set apart out of seven for quiet, rest, worship?

The development of Sunday entertainment on sound radio and television were new factors. It had been argued that now that good entertainment was provided for people in their homes there was no need for the opening of Sunday cinemas. On the other hand there was another argument which said that since there had been no outcry against Sunday cinema opening then there was no objection to further extension in other fields of entertainment. It seemed to the speaker that there should be no effort to stop people following quiet and leisurely pursuits on a Sunday but that care was needed to ensure that there was no encouragement of commercial development or exploitation in this field.

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The Churches ought to look too at their own programme for Sunday. Were the general hours for services—11 or 6.30—the best for this day and age? In America in the summer period it was common practice for church services to be held at 9.30 or 10 so that immediately after families could set off for the country or seaside. It meant very often that the family worshipped together as well as enjoyed themselves together. Was there not a case for thinking out imaginative and attractive ways of presenting the faith other than the usual form of services ? One writer who had studied this problem over a long period had recently asked whether it was not possible to make part of Sunday a time for religious education activities? In industrial areas could not meetings with church people and trade unionists or with social workers be arranged? In this way the gulf between church and community might be bridged.

Finally, the speaker expressed the view that while there was need for vigilance to ensure there was continued recognition of the need for one day in seven being set apart for rest, recreation and worship and for opportunities being available for family meeting, neighbourly fellowship, nothing should be done to create the impression that Church members were seeking to impose their pattern on other people. The greatest need was to make the Church so appealing in its message, its buildings, its fellowship that people would be eager to come to them.

THE WOMEN'S LEAGUE

IT was good to see the Lesser Free Trade Hall, Manchester, filled to capacity on Thursday afternoon, 13th April, 1961, for the 53rd Annual Meeting of the Women's League. Mrs. M. Whitaker, President, took the chair and the meeting was opened with a prayer and hymn.

A warm welcome was given to Mrs. F. Danford Lion of Palo Alto, California, and a buttonhole of spring flowers was handed to her by the President, and was acknowledged in a few gracious words. Greetings from the President of the General Alliance and from the League at Adelaide were read and were much appreciated.

Mrs. Fraser read the report of the Central Committee, Mrs. Mitchell reported on Fellowship, Mrs. Beasley on Friendly Links, Dr. Tarrant on Publications and the Rev. Ada Tonkin on the League Letter. In the absence of Mrs. Thomas, the report on the India Fund was read by Mrs. Fraser. Mrs. Hazeldon gave the general Financial report, Mrs. Howarth reported on the Expenses Fund and Mrs. Fraser on the Memorial Fund. All the reports were adopted.

The President proposed the adoption of the new Rules, draft copies of which had been circulated. During the discussion it became evident that one or two points needed further thought. It was therefore agreed that the draft rules, with one amendment, should be passed, with the exception of those relating to Life Membership and to the calling of Special Meetings. These were referred back to the committee for consideration.

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A vote of thanks to the officers and their re-election for the ensuing year were proposed by Mrs. G. Burnett (Western District) and carried. Mrs. J. Bartlett (Manchester District) proposed a vote of thanks to the members of the committee and it was announced that the newly-elected members were Mrs. H. M. Lear (Manchester District), Mrs. E. B. Short (Liverpool District) and Mrs. C. Simpson (Birmingham District).

Mrs. Whitaker gave a short review of her Presidential visits during the past year. She welcomed vigorous discussions as a sign of life and she felt there was a sense of " mutual help and mutual refreshing " which augured well for the future. She was grateful for the opportunity of serving the League for another year.

After the League hymn, an address on " The Grammar School Girl's Education for Life " was given by Miss M. Higginson, M.A., Headmistress of Bolton School, Girls' Department.

She reminded her audience that girls today have greater opportunities than in the past and they hope to lead full and balanced lives. They expect to marry early, to do their own housework and cooking, to bring up their own children, to keep on their career if possible and to keep themselves informed and abreast of their children's education. Sixth form girls tend toward the arts rather than science, and they are almost unanimous in choosing one of the essential personal services, such as nursing, regardless of monetary considerations.

Grammar schools are endeavouring to meet these needs by providing a varied curriculum; they hold that the intellectual side of life is of great importance in this type of school and that there is no need for any special "slants" in girls' studies. There should be plenty of free time for the older girls, so that they may learn how and what to choose, and another important point is that responsibility should be made attractive.

Miss Higginson delighted everyone by the charmingly informal way in which she dealt with her subject. Every aspect was presented as the carefully considered result of her own experience, but it was shot through with a sense of humour and an unfailingly sane outlook. She has faced up to the changes of our times and has discovered how to encourage the best attributes in the girls of today.

Mrs. Whitaker voiced the deep gratitude of the members for such an inspiring and helpful address, and the meeting closed with a hymn and benediction. M.G.M.

LAY PREACHERS' ASSOCIATION

The Hall at Cross Street Chapel, Manchester, was packed on the afternoon of Thursday, 13th April, 1961, for the meeting of the Unitarian Lay Preachers' Association (formerly The National Union of Lay Preachers) and the Men's League.

Mr. G. E. Prentice (Lay Preachers' President, 1961-2), in the Chair, stressed the increasing importance of the work of lay preachers having regard to the shortage of ministers and asked that any person present not a lay preacher might seriously consider becoming one. Also, he appealed for increased membership of the Men's League to ensure the continuance of the many duties so necessary in the work and maintenance of our churches.

The speaker was Mrs. M. Gregory, an active lay preacher in the North Midland area, who addressed the meeting on "The Obligations and Expectations of a Lay Preacher". Mrs. Gregory's interesting and informative address prompted a number of questions and lively discussion. Valuable suggestions were made for the furtherance of our work and witness.

A vote of thanks by Mr. Leslie Proctor (former President) was no mere formality. His expression of congratulation and thanks to Mrs. Gregory was received with acclamation.

A LAYMAN'S DIARY

April 6. (*Stirlingshire*). In Scotland, Easter Monday is not a universal Bank Holiday. Each town chooses its own holiday, during the week or two just after Easter. It is all done very democratically and persuasively: in Stirling, for instance, all the shop windows have a notice saying that "the Town Council recommends the inhabitants to observe Monday, April 10th, as a Public Holiday". I imagine that few of the inhabitants disregard the recommendation, but it is nice to feel that if a particular inhabitant *did* decide to disregard it no one would be cross with him.

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April 7. A day or two ago I started to read Scott's *Old Mortality*, more from duty than anything else. I resolved that I would read 60 pages a day. Now I find that I can't put it down. For the first time in my life I have grasped what the Covenanters were fighting for (and what singleminded, fanatical, devoted, bigoted folk they were). What is more, I have at last got Claverhouse separated in my mind from Montrose. Does anyone else, I wonder, suffer from literary and historical "double characters" as I do? I have dozens of them in my mind: Rose Macaulay and Rebecca West . . . G. W. Stonier and V. S. Pritchett . . . Ethel Mannin and Ursula Bloom. Intellectually speaking, I know they are two different people, but as soon as my concentration flags, they fuse into one nebulous individual.

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April 8. I have also been reading *Oasis of the North* by Dawn Macleod (Hutchinson, 18s.). The author was a wartime civil servant who was lucky enough to be taken on in a permanent post when peace came. A few months later she threw up her new-found security to go and live in half a tiny cottage at Inverewe in Wester Ross, to help her adopted aunt, who was the daughter of Osgood Mackenzie and who had inherited his unique sub-tropical gardens there. This book is a quiet factual account of several years of life at Inverewe, and the beauty of it is that the author does not gush, or romanticise, she just *narrates*, perceptively and with humour (much of it directed at herself). Books about the simple life are not usually my cup of tea, but this one is different: it is the sort of book one hates to finish, reading as slowly as one can, spinning out each page, each chapter, as much as possible. And it is almost worth reading for the sound of the place-names alone—Kernsary, Poolewe, Mellon Udrigle, Kerrysdale . . . .

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April 9 (Sunday). The service at the *other* parish church not the one I attended last Sunday) was conducted by a theological student from an Edinburgh college. Very few children, and altogether a much smaller congregation. Children's sermon on Daniel and Androcles and their respective lions. Not a hint that either story might not be literally true. Daniel came to no harm because God looked after him; and the same happened, we gathered, with Androcles. The main sermon was on "the old covenant and the new covenant", based on *Jeremiah* and *Hebrews* viii. Clearly and beautifully spoken, logically worked out, "a good sermon". I could appreciate its logic, its symmetry, its internal coherence. Yet it meant virtually nothing to me; it revolved in its own private orbit, and made no real contact with the problems of everyday living.

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Later, I came across Harold Hobson's review of last week's new London plays in the *Sunday Times*. He was writing about the revival of the *Wakefield Mystery Plays* at Bernard Miles's Mermaid Theatre, and he took the opportunity to make a strong criticism of self-consciously "religious" plays (like *J.B.* and the plays of Dorothy Sayers) which re-tell some Biblical story in a mixture of Authorised Verson and modern speech. "These plays", wrote Hobson, "count on the vivid faith of their viewers. Without that there is no richness of speech in them, no unspoiled miracle of the Authorised Version, no acting personality to dispel scepticism. A religious play today has no chance of being effective unless it expects and defeats the indifference or downright hostility of the audience." That's right, isn't it? And isn't it true of religious broadcasting as well, and church publicity—and sermon-writing? This morning's sermon assumed the uncritical sympathy and understanding of every listener; and for that reason it would convey nothing to a hearer who was agnostic, or humanist, or just indifferent.

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April 10. Just after the war, the "old town" of Stirling, high up on the hill near the Castle, was a depressing sight. It had not been damaged by bombing, but it was perishing equally effectively from neglect. Ancient stone-walled tenements and houses were crumbling away, and no one appeared to be doing much about it. Now, fifteen years later, the "old town" has been imaginatively reconstructed by the Town Council, and it is well worth the climb to see it. The old buildings have been brought to life, refaced in durable stone, and renamed with lively families. Hats off to the Council and their architects, and to "the inhabitants", who must be paying quite heavily through the rates to make their town beautiful. And this is all the more creditable because the appearance of most Scottish municipal housing is deplorably grunt and drab: one almost suspects that Scottish architects have to do a pre-registration year's course in Calvinistic theology, so as to knock all traces of elegance and humanity out of their designs.

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April 11. David and I travelled home to Euston today, arriving on time to the minute, at 8.1 p.m. The rest of the family came by the East Coast route across the Forth Bridge and beat us by an hour or so. Two years ago a ten-hour journey with David would have reduced me to the consistency

of chewed string : this time I arrived bright and relaxed, which I must attribute to a diet of C. P. Snow's *The Conscience of the Rich* (just out as a Penguin) punctuated by readings aloud (by me) from *TV Land*, *Robin*, *Walt Disney's Weekly*, *Beezer*, *Dandy*, *Topper* and *Beano*. I enjoyed C. P. Snow's novel very much.

CORRESPONDENCE IS HELD OVER UNTIL NEXT WEEK

News Review

FIFTY YEARS

The Annual Service and Meetings of the North and East Lancashire Unitarian Mission were held at Hindley Chapel on Saturday, 25th March. The service was conducted by the Hindley minister, the Rev. D. C. Doel, and the preacher was the Chairman of the Mission, the Rev. B. Gill of Ainsworth. Mr. Gill began by saying the Mission could now look back over another fifty years since the Jubilee volume of its history was written and quoting from the foreword to that historical sketch, "The influences which in the last fifty years have so profoundly modified religious thought have had their effects upon the churches . . . and have in some respects altered the problems which its founders set out to solve," and then he went on to suggest reasons for some of the theological changes and congregational problems in the second half-century of the Mission's existence. Today we could not share the optimistic hope of the founders one hundred years ago—that the Mission would not be content till there was a Unitarian congregation in every town and village in the district—but we ought to share their spirit and their determination by "spreading the knowledge and promoting the practice of Liberal Christianity as it is known to and prized by, Unitarians".

The customary form of Business Meeting followed and the opportunity was taken to express thanks to the Rev. A. J. Long for his services as Hon. Assistant Secretary during the past four years.

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At the evening Meeting Mr. Peter Blundell welcomed the Mission to Hindley and the President of the General Assembly, Mr. A. L. Blake, to the Mission area. By his quiet manner and humour Mr. Blake captured the attention of his listeners. In a brief historical survey Mr. Blake referred to the founding of the National Conference as due to "the denominational problem of expansion" in the latter half of the 19th century, and to the organisation which led to the General Assembly as due to "the problems of recession". He also stressed what was becoming more and more recognised that "inter-dependence was more important than independence". The immediate problem was an adequate presentation of our faith by every possible means, e.g., national and local publicity, a common use of the distinctive title "Unitarian", (which he noted with pleasure was used in the Mission's own name). He concluded by saying the odds against were heavy but every attempt, small or large, to witness to our faith was of immense value to our movement as a whole.

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Many questions followed and the President's replies may be summarised by stating that he found much to encourage him regarding the state of our congregations ; our Publicity Department was doing excellent work within the limits of its resources ; the problems of the declining ministry could only be solved by group or joint ministries at the present time ; the prime cause for the lack of ministerial students was financial, but it was hoped the Committee of Inquiry set up to examine the future of the ministry would be able to present a comprehensive report with proposals ; the Sunday Schools in the South were generally not as large as in the North, but everywhere he had found good relationships between Church and School ; although it was difficult for congregations as a whole to engage in social service, much was being done by individuals ; and he had much sympathy with the view expressed that recorded music would not only help smaller congregations but also raise the general musical level in our churches and chapels.

The Chairman of the Mission closed the meeting by expressing thanks to the President of the Assembly, and to the Hindley congregation for its hospitality.

A New Venture

It is sometimes said that many people are so out of touch with religion that they will not enter a Church because it is like going into a foreign country, where they do not know the language. It was in the hope of attracting a few "outsiders" of this type and also perhaps others interested in a liberal religious point of view that the Central Hall Lectures in March were arranged in Belfast.

In the event, the experiment proved quite successful, though only a few strangers regularly attended. Ministers and members of our churches supported the series. Meetings were held on Fridays, a popular night in Belfast for concerts and other engagements, and therefore perhaps not the best of nights. The average attendance was 150.

The opening lecture on 3rd March was on "The Bible Today" by the Rev. J. Radcliffe. The following week a warm welcome was given to the Rev. L. Redfern, who lectured on "Essential Christianity and the Place of Jesus in Modern Life". The Moderator, the Rt. Rev. E. Savell Hicks, travelled from Dublin on the 17th to lecture on "Miracles, Past and Present", and the minister of First Church, the Rev. Dr. John McLachlan, gave the concluding lecture on "The Present World Predicament". On each occasion refreshments were served, followed by questions and discussion. At the conclusion of the series, many people expressed their appreciation and the hope that further meetings of this kind would be arranged.

During the first two weeks, Dr. McLachlan arranged an exhibition of Bibles, illustrating the history of the English Bible and commemorating the 350th anniversary of the King James Bible. Amongst several notable loans for this exhibition were a number of valuable books from the City Library, whose bibliographical department published a special bibliography for the occasion, two early 17th century Bibles belonging to the All Souls' congregation, and a fine folio incunabulum, dated 1477, a copy of the Vulgate with hand-coloured title-page and capitals, lent by a private donor.

Farewell to the Rev. E. D. Davies

Unity Church, Sheffield, came to the end of another chapter in its history on Sunday, March 26th, when the Rev. E. D. Davies conducted his farewell services.

Being the last Sunday in the month, coffee was served in Unity Hall after the morning service. A crowded church for the evening service revealed the esteem in which all held Mr. and Mrs. Davies.

Next Week

The "Inquirer" will print special articles on the occasion of the centenary of Rabindranath Tagore.

Afterwards, there was a gathering in Unity Hall for a Social Hour, during which love for and appreciation of a faithful pastor and his wife were shown, who since 1949 have been the unfailing friends of their people in all the varied experiences life brings.

Testimony to their work, gratitude for all they have been, and hope for their happy success in the future was expressed by the Chairman, Mr. C. H. Dolphin, the Treasurer, Mr. Arnold Graves (for the men), by Mrs. H. Wood (for the women), by Mr. Lindsay (for the youth) and by the School Queen and Captain (for the children). Mr. Dolphin then gave them a gift of a silver-plated tea-service on a silver-plated tray and a cheque for £75. Deeply moved, both Mr. and Mrs. Davies made a fitting reply.

On April 9th the Church Anniversary Services were held. It was good to have as our preacher, the Rev. P. B. Godfrey of Altrincham, who, with his then fiancee, worshipped within the church during student days at Sheffield University.

A.S.

A Farewell Presentation

On Friday, April 7th, members and friends of the congregation of Old Meeting, Sidmouth, met for an informal social evening in the Leigh Browne Room in order to take farewell of the Reverend and Mrs. H. Whitaker who have now retired to Evesham. During the evening, the President, Mr. P. R. Jackson, on behalf of the Congregation, spoke with gratitude and appreciation of Mr. Whitaker's ministry at Old Meeting. He then presented Mr. and Mrs. Whitaker with a cheque as a tangible token of the affection and esteem in which they are held. Miss A. H. Maxfield presented Mrs. Whitaker with a sheaf of pink carnations and Linda Coles, on behalf of the Children's Church, which was inaugurated by Mrs. Whitaker, gave her a glass posy bowl.

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THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 30, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
ACCRINGTON, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11, Mr. BRIAN DALBY, 6.30, Mr. G. SUMNER
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDULPH GREEN (nr. Sneyd Green), Unitarian Church, 11, Mr. J. ROBBINS
BILLINGHAM-ON-TEES, Free Church, High Street, 11, Rev. ROBERT TAYLER
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (May 7) Mr. E. E. LLOYD
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. SHERVELL PRICE, 6.30, Rev. BENJAMIN GILL
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Wednesday, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (LINCS.) Unitarian Chapel, Spain Lane, 6.30 Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Musica, Service
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Vicarey
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BOTTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BOTTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11, Rev. P. M. RYDE, 6.30, Mrs. M. BROOKS
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Mrs. INGE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Mr. F. A. FITZPATRICK
CHESTERFIELD, Elder Yard Chapel, 10.45, Rev. A. W. VALLANCE, 6.30, Rev. ERIC PHILLIPS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Hobyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Rev. G. KERSEY
DENTON, Wilton Street Chapel, 11, Mr. M. FRENCH, 6.30, Mrs. A. SCHOFIELD
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mrs. J. EVANS
DITCHLING, Old Meeting House, 10.45, Mr. C. S. DENCE
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FISHER
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DUNSFOLD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 31 Constitution Road, 11, Major MARSON (S.A.)
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW (also 7, 1st, 3rd and 5th Sundays)
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KLUGE
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN L. BROWN
GLOSSOP, Primitive Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BEARES
GUILDFORD, Ward Street Church, 11, Mr. M. E. THORNCROFT
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30, Rev. F. W. BAKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENHOLM HELTON
HINCKLEY, Great Meeting, Britain Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11, Rev. ALBERT SMITH, 6.30, Mrs. F. H. THEOBALD
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GOULAND
LEICESTER, Nanhoughton Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11, Rev. BASIL VINEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30 Rev. Dr. P. N. TAYLOR
LIVERPOOL, Benidi Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRAY
LIVERPOOL, Gateacre Chapel, 11, Mr. G. CRAIG
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BURT SMITH
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SPURRIER
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAGNUS C. RATTER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GRAHAM-SMITH
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Rev. T. L. JONES
LONDON, Hoxton, Hanover Street, 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kentish Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JOSEPH GRIMOND
LONDON, Mansford Street Church, Bethnal Green, 6.30 Rev. T. L. JONES
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stoney Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. JOSEPH GRIMOND
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. E. H. SHAW
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK, (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MADSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOOKER
MANCHESTER, Monton Church, Eccles, 10.45 Rev. W. HILL WARRING and 6.30, Mr. K. CRANEY
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. D. WEBSTER
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (May 7) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 Rev. JOHN MATHER and 6, Mr. GIBSON of Newchurch
NORTHAMPTON, Kettering Road Church, 11, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDREY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Students
OXFORD, Manchester College Chapel, 11.30, Dr. S. J. KENDETT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Student, 4, Rev. G. W. PITTS
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30, Rev. F. W. BAKER, 6, Rev. F. WALKER
ROTHERHAM, Church of our Father, 10.45, Rev. ERIC PHILLIPS, 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Mr. C. J. RENLUND
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Supply, 6.30, Rev. L. HALLWORTH
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WRIGHT
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. L. J. HINES
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. P. PITMAN
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. A. G. TARRANT
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KENDALL
ST. HELENS, Corporation Street 6.30, Mr. A. S. PATTERSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPLES
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Dr. A. D. BELDEN
TIDMOUTH, Unitarian Church, 10.45, Mr. H. VARLEY, 6, Mrs. F. SIMON
TIVERTON, Unity Church off The Terrace, 11, Rev. CHARLES FARROW
TONBRIDGE, Cowper Unitarian Church, 6, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Mr. L. EVANS, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MACKIE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month) Rev. JOHN KELLY
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Syal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. TOMEY

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1950 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWITT

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DEAN OF CONFERENCE: Mr. Arthur L. Blake.
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HOST & HOSTESS: Mr. and Mrs. A. Schofield
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Readings from the New English Bible

ALTRINCHAM.—The Maundy Thursday Service at Altrincham took the form of four readings from the New English Bible. Each reading was a portion of the Passion narratives from the four Gospels. Ministers from the local Baptist, Presbyterian and Congregationalist Churches each had a reading, the fourth was read by the minister, the Rev. Peter B. Godfrey, and the service was conducted by the Rev. Glyn Prust from Hale Barns.

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DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

Change of Address

Ivan Knowlson, 240 Moorside Road, Downham, Bromley, Kent, from 24th April, 1961.

Christening

NICHOLSON.—Clare Charlotte, of 17 Wyles Road, Chatham, on Easter Day, at the Old Meeting House, Tenterden, by the Rev. Denbigh Hilton.

Mrs. Mary Katherine Jervis

There died recently in a Birmingham nursing home Mrs. Mary Katherine Jervis at the age of 94. She was one of the oldest *Inquirer* readers, and for thirty years before the war, she and her husband lived at 14 Gordon Square, London.

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers make grants annually in October. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1st, 1961, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

A Closing Service

Since 1885 there has been a Unitarian Church on Highgate Hill. Now the time is approaching when it must close its doors for the last time. For a number of years the steadfast faith of a small but devoted congregation has valiantly struggled with a variety of adversities but has finally had to concede to circumstances beyond its control.

The decision to close was not an easy one to take but the Congregation believes that our Unitarian cause can no longer be sustained under present conditions and that our Faith would be better served by diverting its energies through other channels.

In Scotland, in the U.S.A., in New Zealand and probably other points on the Globe, there are men and women who have taken part in services at Highgate. To these the Congregation sends its sincere greetings. To those nearer home, a cordial invitation is extended to take part in this closing service.

The last meeting for worship to be held at Highgate Hill Unitarian Church will take place on Sunday, May 7th, at 11 a.m. The Preacher will be the Rev. John Kielty.

Printed by SOUTH ESSEX RECORDING Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Wednesday (Wholesale) JOHN HEYWOOD, Deansgate, Saturday, April 29, 1961